

PRIORITY AREAS FOR THE FORMATION OF YOUTH SPIRITUALITY IN A FAMILY SETTING

Khalimbetov Yusup Masharipovich

*–Associate Professor of the Department of Social Sciences and Humanities at
Samarkand Medical University
Bakiev Shavkat, dental student*

Annotation

We must recognize that spiritual decline, which has become the main problem of the world in the 21st century and the processes of globalization, is the result of human errors in education. Today, even in the most developed and democratic countries, the problem of the “lost generation” is still on the agenda, due to the fact that education has become a secondary issue. But the fact that in some countries of the old continent there is a return to ancient values, which indicates that education has come to prevail over any other issue.

Key words: youth, family, upbringing, education, marriage, generation, constitution.

Introduction. The study of the patterns of social development is organically linked to the study of discontinuity and continuity in material and spiritual culture during the generational change, the transmission of the processing of the heritage of the past, and the creation of new values by new generations. These problems are of exceptional importance for the formation, consolidation and improvement of the New Uzbekistan. They have now acquired special importance in connection with the need to identify new qualitative aspects of the dialectic of interaction between the universal, national, and international "old" and "new" in the context of the breakdown of established stereotypes in the ideas of an Independent system, the establishment of new thinking, and the deepening impact of the modernization of the country on the course of social development.

Emotional transformations in the name of achieving a new qualitative state of Uzbekistan's Development Strategy, global changes in the economy, politics, social and ideological life, psychology and morality imply an in-depth study of the succession of generations as a complex and contradictory process.

The spiritual and moral education of young people as a socio-political problem of the society of the New Uzbekistan is gaining special importance in the modern period, since, firstly, it has an increasingly stimulating effect on the political and labor activity of young people in Independent Uzbekistan; secondly, with the increasing pace of social development, the complexity of public life is filled with new content and the

spiritual-moral education of the younger generation, which requires an integrated approach to the formulation of the whole matter of education, taking into account the characteristics of various groups of youth; Thirdly, for the first time in history, a constitutional principle is being elevated to a highly moral ideal; "The free development of everyone is also a condition for the free development of all"; fourthly, the dialectical relationship and interdependence of the tasks of socio-political and economic development of the country with the tasks of spiritual and moral education has increased.

Of particular importance during this period is the development of relations of social equality, interethnic relations, collectivism, tolerance in the sphere of everyday life and family, because in the matter of social transformation, as President of the Republic Sh.M. Mirziyoyev emphasized, only what has been achieved can be considered what has entered culture, everyday life, and decent people.

As you know, the most important household unit is the family. Her analysis allows us to trace how the basic principles and ideals of the New Uzbekistan are being implemented in the daily life of Uzbekistan, and how the characteristic features of the Uzbek way of life are manifested in all spheres of family life.

The importance of the family and the need to strengthen its care are specifically noted in Presidential and State documents. The Constitution of Uzbekistan emphasizes that the family is protected by the State. The materials note that the president pays serious attention to the development and implementation of an effective demographic policy, the problems of the people have recently become more acute, and that the main way to solve them is to strengthen care for the family, newlyweds and, above all, women.

Based on the enormous role of the family for the whole society and every person, the President adopted a special resolution "On measures to strengthen state assistance to families with children, and considered these measures as an important direction of the social program for the development of Uzbek society."

The most relevant analysis is the structure and functions of the family, which allows us to identify the main trends and prospects for the formation and development of a new type of family, a collective family. Among the numerous functions of the family, the function of giving birth and raising a child, self-education and mutual education of spouses are of particular importance.

It is known that the birth rate and the quality of education largely determine the future number of labor resources, the structure and volume of consumer demand, as well as the size of the population, its educational and socio-professional composition, and its social activity. That is why studying has become one of the most important tasks.

Folk wisdom has always paid great attention to friendship and camaraderie, the difficulties associated with finding a true friend, "It's easy to find an equal in height, but thoughts are difficult", "Don't be friends with everyone you like at first glance", "Mutual help does not separate friends", "The sign of every person is politeness", "Recognition of friendship is a pure visit", "The key to happiness is in friendship".

Sayings and proverbs, education of people, feelings of respect and love for parents deserve attention. "Even if you starve for six days, but honor your father," "You will respect your parents, you will receive respect from your children."

In Uzbekistan, special attention is paid to the fact that in the process of moral education of young people, the interaction of a number of factors is taken into account - a healthy environment in Mahallas, skillful organization in preschool institutions and public education, well-provided household services in families, a normal atmosphere in rural and urban families, the formation of reasonable personal needs, the fight against moral morality, etc. "Issues of moral education of young people are resolved on the basis of the unity of educational work, at work, at the place of residence of young people, in cultural and recreation centers, while observing a differentiated approach to different categories and groups of the population."

Special attention is paid to the activities of the mahalla committees for the individual moral education of young people. This is the identification of people in the moral education of whom an individual approach is most needed, the identification of employees who are able to conduct individual work, the provision of methodological pedagogical assistance to them and the implementation of effective methods of planning, accounting and monitoring the state of individual work on moral education in families.

Many mahalla committees, systematically studying labor collectives, have a relatively complete understanding of parents, but whose moral education needs special attention. Various ways are used for the study: analyzing data on parents' attitude to work and their educational level, participation in community work, meetings and other massive events, personal conversations with neighbors, familiarization with the family situation, studying the behavior of their children, their attitude to life, etc. Based on this differentiation, mahalla committees and public organizations develop specific work plans to strengthen the moral education of young people, outline forms of control, summarizing and determining the results of various individual and mass events.

In their individual work on moral education, mahalla committees rely primarily on pensioners, distinguished people, commanders and organizers of production, and the workforce itself. Many of the industry's leaders carry out practical work on moral education; they are bosses, mentors of young people, and work with people who deviate from moral norms.

This approach ensures a deep relationship between the moral and labor education of young people. A conscious attitude to work is being formed as the first vital necessity, an in-depth understanding of the individual's social significance of his work, and the need for a creative attitude to work. An active life position is developed, a high consciousness of public duty, such moral and psychological principles as conscientiousness, discipline, perseverance in achieving goals, respect for public property, a sense of personal involvement in the people of society, the team, responsibility for the unconditional fulfillment of planned tasks and commitments, for increasing productivity and product quality, reducing costs per unit of production, economy and thrift in every place.

Conclusion. Putting forward the task of an integrated approach to the upbringing of the younger generation, combining the ideological, political, moral and labor training of youth.

President of the Republic of Uzbekistan Sh.M. Mirziyoyev attaches special importance to the further development of strategic principles in production management, including in the management of the mahalla team. All this raises the authority of the mahalla, the collective, and promotes the development of public self-government.

In the new Uzbekistan, in modern conditions, the President sets the task to raise the role of senior personnel for the state of spiritual, moral, political and educational work.

Today, more than ever before, the personal involvement of senior staff in youth education is important.

The educational impact of a leader on young people is diverse. Of all the various forms of influence, we single out the most important.

First, word education. This means that the leader must have the basic skills of an agitator, propagandist, that is, be an ideological worker; secondly, education is a matter of practice, that is, the leader must be well versed in technical and economic issues, be an organizer, be able to compare the family and production process so that it helps to unite the family and the team, create conditions for creative work for everyone And he brought joy to everyone.; thirdly, education by personal example, and this is especially important, since the actions of the father, mother and supervisor are perceived by subordinates as the norm of behavior.

The criteria for the effectiveness of ideological influence on family members and youth are economic, scientific, technical, and social indicators of the development of society as a whole, a particular region, city, district, and collective, as well as achievements in the spiritual and moral life of society, the collective, and the individual. This approach makes it possible to more accurately assess not only the

results of ideological work, the degree and effectiveness, but also to establish the socio-political orientation and social significance of mahalla activities.

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